PERDU DANS LA CONTEMPLATION DE L'INACCESSIBLE

A conversation between Matteo Messori and Alessandro Taverna

At a certain point singing became difficult in Germany. In Dresden the Elector's chapel was in ruins, decimated by the War and the performance of part-singing became a real problem. It is to this calamitous period that the works assembled here belong. And yet in this very simplicity and reduction to essentials we find an impressive expressive force. And it is even more surprising that these pained texts of Lutheran mysticism emerge as pages of visionary theatrical force. Schütz wrote them for a musical Chapel ravaged by war, as indeed was that of the Elector of Dresden…

In 1636 Heinrich Schütz suffered a fresh loss in his private life. This was the death of the Prince of Gera-Reuss (the territory in which the composer was born) Heinrich Posthumus von Reuss – a man who had been deeply attached to the composer and had always admired his work. This cultured nobleman knew how to enjoy the delights of life and (true to the spirit of his age) had equal familiarity with death, to the extent that he planned his own funeral ceremony in the minutest of details. Thus were born Schütz's famous *Musikalische Exequien* Op.7. Though most likely performed on 4 February of that year, they had evidently already been planned long before the Prince's demise and, doubtless, also partly rehearsed in secret before the composer to assure the demanding patron's approval and give him an idea of how his own obsequies would be musically celebrated. The Thuringian Prince personally chose the Biblical and liturgical texts to be engraved on his own coffin (and set to music with sublime mastery), and duly complied with the relevant Lutheran burial rites: the church service for the Dead and the subsequent translation of the body to the tomb for burial.

The first piece consists of a sort of paraphrase of the Latin *Kyrie-Gloria Missa* used in the German burial liturgy (in the ninth mode transposed at the lower fourth). The Kyrie is in the form of a free *Kyrie-Tropus* in which the Eleyson becomes 'erbarm Dich über uns'. In the pseudo-*Gloria* (again a *Tropus*) the eight strophes of German songs that intersperse the Biblical verses display a profound liturgical and theological sensibility that fully justifies the name *Missa* for this great opening piece built on the alternation of concertante sections and *capellae* (both for 6 voices) corresponding, as already mentioned, to the Biblical verses and chorale strophes that von Reuss had engraved on his coffin.

The motet for double choir that follows, *Herr, wenn ich nur Dich habe*, sets the text chosen by Heinrich Posthumus for the funeral sermon, while the last piece is based on the Song of Simeon (the German *Nunc dimittis*) combined to the words added by Schütz and sung by a trio, positioned at a distance from the *Chorus ad organum*, consisting of the Blessed Soul in Heaven (von Reuss himself) and the two Seraphim (*Selig sind die Toten*). For these effects of overwhelming musical refinement Schütz probably found inspiration in the passage of Luke 16: 22, in turn based on Psalm 91: 12.

The work displays an architectural skill of great sophistication along with (as customary in Schütz) a highly refined use of madrigalisms and contrapuntal figures that aim to give fitting emphasis, though always in a suitably austere context, to the meanings and images of the verses and strophes chosen by the deceased dedicatee. Within the context of the composer's output the pseudo-Gloria is essentially a *unicum*, since almost half of its music consists of settings of German chorale strophes, not such a frequent occurrence in Schütz.

The sun of Venice stills warms Heinrich Schütz's music, even though the sounds he had heard in the Venetian lagoon were surely by then a distant memory for one who was experiencing this dark moment in Germany's history. As Wolfgang Osthoff pointed out: 'With Schütz German music learned from Italy an idiom of its own and a probing attention to the word, a typically Italian trait.' The search for, and acquisition of, that idiom had been a difficult conquest for one who had had to overcome his family's opposition before reaching Venice in 1609. Before the shining examples of the Venetian masters he understood the inadequacy of his former brilliant musical apprenticeship. As André Pirro wrote, he was surprised and 'perdu dans la contemplation de l'inaccessible'.

The second book of *Kleine geistliche Concerte* Op.9, printed in Leipzig in 1639 and dedicated to Prince Frederick III of Denmark, brother of Christian V, contains (unlike the first book) various Latin texts alongside the German. Once again the stylistic model is Italian. Again Schütz conceived this book for the chapels deprived of grand resources during these dramatic times of war. In addition to the voice parts (as in the first book from one to five in increasing and descending order of vocal range from soprano down to bass) he also provides the organist with a bass part on which to play extemporaneously. Once again a specifically Italian trait is the recourse to the affects, in this collection applied to the new concertante style. Thanks to the use of monody the manners of the modern

madrigals and operatic works are transferred to the *concerto da chiesa*, which thus becomes a genuine musical 'sermon', resorting to all the subtleties of the *ars oratoria* and hence of musical rhetoric. In contrast with the first book, the texts feature a proportionally greater number of New Testament passages: while ten are drawn from Psalms, three are from the Gospels and four from the Epistles.

A common underlying thread in the collection is its remarkable rhetorical power. Once again the series of pieces reveals an extremely variegated range of expressive approaches, moreover concentrated in the relative brevity of these Concertos. The impassioned theatrical force in the four solo pieces is further boosted when Schütz adds a second voice in the sequence of marvellous duets. Each of these pieces merits close analysis. The only one to contemplate a five-part chorus of instruments for the opening *Symphonia* and the closing five-part homophonic chorus is the German *Ave Maria* (Concerto XXVIII), in which a soprano sings the part of Mary and an alto that of the Angel who brings the Good Tidings. The central scene devoted to these two characters, the heart of this work, is an astonishingly fresh and original example of the sacred theatrical style, that once again demonstrates the unprecedentedly wide range of expression in the composer's arsenal of technical and expressive resources.

While first book concludes with the partitas on the Lied *Ich hab mein Sach Gott heimgestellt*, the *opus nonum* set is crowned by the five-voice hymn *Aufer immensam*, Deus, iram on a Latin text by Georg Klee in which Moser detected 'almost an act of contrition and exorcism on the author's part against the massacre of the war that had been continuing for so many years'.

The last work in this boxed set comprises 29 German motets for 5, 6 and 7 voices published under the title Musicalia ad Chorum sacrum id est Geistliche Chor-Music *in 1648 as Op.11 with a dedication to the authorities of Leipzig at the head of the already famous choir of the Thomaskirche (where his great friend Johann Hermann Schein had been Cantor).*

In the second part of the preface addressed to the 'well-intentioned reader' we find the most significant and famous of Schütz's writings on music. This, as Civra writes, 'both in its being and in its becoming, is the most sincere and conscious declaration of the historical profundities in which his artistic work is rooted and, all together, the most immediate and impassioned exposition of a musical approach that – for its remarkable awareness – has no precedents in history'. Schütz proposes to revive as an *exemplum* for the young generations of musicians the practice he had inherited in Italy, here defined as the 'right and true school of all music'. In that country musicians made their debut in print with the composition of a work without continuo in the learned style (in the case of Schütz the Venetian Madrigals) as an exercise 'in the requisites necessary for a well-regulated composition – which are (among others): the arrangement of the modes; the simple, mixed and inverted fugues; double counterpoint; the diversities of the various musical styles; the melodic conduct of each voice; the connection of subjects; etc.', all artifices that were beginning to be lost on account of the spread of a more modern, simplified manner of composing based on figured bass. In this text Schütz recommends the study of the 'ancient and modern *classicos autores*' and particularly 'the Italian authors who are canonized (as one might say) by the opinion of the best composers'. Again, as in the Cantiones sacrae Op.4 and in the *Zwolf geistliche Gesänge* Op.13, the author addresses the organist who wishes to accompany correctly those motets 'conceived without basso continuo', inviting him to reduce the vocal parts to tablature or score in such a way that he can play them without resorting to the incorrect simplification of figured bass (in this work clumsily prepared by a very poor copyist or by the publisher Johann Klemme himself). This is a recommendation that I take pride in following in my performing approach. I have already written about this in second boxed set and I shall return to the matter below. The ordering of the pieces by increasing number of voices also follows the liturgical function of the pieces. They proceed from Advent right up to Epiphany (1–8 and 13–18), along with pieces for funeral services (10–12, 19, 20, 22, 23 and 25) and wedding ceremonies (9, 21 and 24). This time the texts are mainly from the New Testament (Gospels, Epistle, and Apocalypse), though there are also Old Testament passages (Psalms, Isaiah, Job and Genesis), four ecclesiastical hymns and the text of a liturgical oration. There is also a re-elaboration of a piece by Andrea Gabrieli (27). In the final pieces instruments combine with the voices: in conformity with the typology of the writing, the notational *modus* and the practice of the age, we have favoured a choir of brass instruments. Madrigalisms are obviously the life-blood of this profoundly imitative style, though we also find moments of homophonic tension and hints of polychorality with the division of the single choir into different sections, as signally occurred at the time of Lassus. In offering future chapel masters a model of German motets (in some respects an intentionally didactic, perfect model), Schütz never fails to strike a deep chord and also evidences an evolution of the approaches already adopted in the *Cantiones sacrae* (though here they are perhaps more severe and less chromatically taut and mystically visionary).

A POLEMIC ON MATTERS OF AUTHENTICITY

According to your way of seeing things, authenticity or at least historical correctness is far from being achieved in the vast majority of performances of both the vocal and instrumental music of the Baroque and pre-Classical periods. In the case of Schütz two aspects that cannot be neglected are the musical forces used and the continuo part.

Without doubt the argument proposed by Joshua Rifkin, and later further documented by Andrew Parrott, of the Bach choir of 'only' four singers is in fact nothing more than a necessary revival of a practice that was routinely adopted in most musical chapels and not only in Germany and Italy. Hence it isn't a musicological argument that needs to be debated at all, but an (abundantly documented) practice without which it is impossible to interpret, at least with felicitous musical and perceptive results, the music of Bach written for the most part for four soloists, as were almost all the sacred polyphonic concertos which only rarely – and then for grander occasions (almost always associated with a very different type of vocal writing) – were sustained with a ripieno choir, again performing 'one-per-part' and almost always *ad libitum*. Only with expressive solo singers equipped with secure taste can one do justice to the refined and always madrigalistic-affective polyphonic and contrapuntal vocal writing required by both Lutheran and Italian musicians right up until the advent of the choir understood as a broadly amateur and bourgeois institution and no longer as what today we would be tempted to call a 'chamber' ensemble of professional soloists. To be sure, the *pueri cantores* existed in the rosters of many wealthy musical chapels, which unquestionably document the presence of more than the usual 4–5 up to 8 singers, but we also know that the music in the concertante style born in Italy was not necessarily performed by all the available members of a musical chapel, who were most likely used all together and, in the Lutheran churches, rather for the *Chorallieder* and perhaps for the *Pleno Choro* Renaissance motets, in which recourse to doubling was widespread. In fact the entire modern performance practice of so-called early music (not to mention the most scrupulous musicology) take their cue from the 'end result' of the score published in modern editions and never from the separate parts used by the performers of the day, which are often preserved. Not uncommonly the autograph score tells us too little about the true performing intentions of the Bach cantatas, which instead can be more readily deduced from the original performing materials… by reviving, for example, the use of 'only' four violins divided into two groups of two in matters of orchestration.

We should also reflect long on the results of the important recent research, conducted in the last few years by Richard Maunder, on the Italian and European 18th-century instrumental concerto. It well illustrates that the concertos of Vivaldi, Bach, Corelli etc. and even later ones were intended without any doubling of the strings and often with a bare continuo, almost always reduced to a single stringed instrument plus keyboard or often to the keyboard alone without any strings…

The other big problem for you as a keyboard player, specifically as a harpsichordist, organist and clavichordist, is the question of the continuo forces. You believe that today these are completely misunderstood by many illustrious early music groups who would appear to subscribe to the notion of 'the more the merrier'!

It is very fashionable today to introduce alternations of organ, harpsichord, theorbos, harps, bassoons, trombones even in sacred music, to enrich it for purely colouristic effect (hence serving a completely modern sense of colour). This is the pure, and unjustified, invention of modern conductors, who fail to take into account the only evidence that we can sometimes succeed in reconstructing: i.e. the attested performance of a given work when we know its forces – either through the chapels rosters or through the separate parts – and of the widespread practice in a given historical context. I do not wish to seem 'Calvinistic', or for that matter a 'Puritan', in questions of performance practice; not by any means. Any approach can find its aesthetic justification, but please don't talk to me of historical 'authenticity' or correctness when today we hear the organ realizing the continuo part, and in early times it did so centrally in the church, constantly performed on pitifully voiceless chest organs, with registers of stopped pipes that were practically non-existent on most early Italian organs; and when (rarely!) we do find Principals, they are always of wood and never with full-length metal pipes in the prospects, given that these organs have no prospects.

In the Kleine geistliche Concerte *you decided to introduce a spinet which is not indicated in the original organ part, though we know that at the time there was a spinet in the Electoral organ gallery in Dresden at the time...*

For this decision I relied on what is attested in many documents relating to central-German

17th-century and late 16th-century church organs, particularly at Kassel, where there were harpsichord keyboards and pedalboards inside the organ, that at times were even to be found as separate keyboards alongside the main console of the main organ.

The entire Geistliche Chor-music *is performed with the support of the organ which doubles the parts and completely disregards the continuo part which the publisher had included for mere reasons of marketing in an age that was already moving towards a simplification of the contrapuntal texture in musical style.*

In the present recording even the *Capellae* of the Exequien are performed without the *ad libitum* doublings, in other words by a solo choir of six *concertisti*, though with the indispensable use of the organ with the *Principal* stop – instead of the *Gedackt* often used in the parts in the style of the sacred concerto (as I have already had occasion to write, Praetorius considered the *Principal* the best register for accompanying the human voice, a recommendation still widely ignored) – and with the entire polyphonic structure of the choir (*Basso seguente* or *con le parti*) doubled. This is what Schütz always asked of the organist in the frequent cases of strict counterpoint that cannot be reduced to a continuo part.

ACKNOWLEDGEMENTS

Let me here warmly thank the various people who sustained me in the laborious gestation of this fourth boxed set, some of whom have been at my side right from the start of the Schütz project.

Without the enlightened recording management and without the esteem accorded to me by Pieter van Winkel I would never have been able to get to know and perform these superb works, left to us by one of the supreme geniuses of the entire history of music, or to tackle so many interpretational problems and attempt to offer an interesting performing version.

Once more I would never have got so far without the close support of Ania Kasia, who right from the start of the *Heinrich Schütz Edition* has been my companion in this project, having shared all the trials with patience, not uncommonly with superior tolerance, encouraging me in difficulties and sustaining me with those instinctively sweet and refined gestures that the great women know how to transmit to their companions.

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As on previous occasions, I would have been unable to capture the harmonious and rich sound of the *spinettone* built by Barthélémy Formentelli if his owner, Hugh Ward-Perkins, had not again lent it to me and allowed it to travel from the Valpolicella to Sudetenland.

A special debt of thanks goes to Father Wiesław Florczuk who gave his blessing to the two extended periods of recording in the Baroque church of Opawa, where he is the parish priest.

Once Heinrich Schütz wrote that the musician is like a tailor who must follow the fashions that rapidly change. In another sense altogether I would like to thank the 'musical tailor' of the whole project, Corrado Ruzza, a true master who patiently tackled the recorded materials, often of considerable technical complexity, and who with rare skill artfully 'sewed' together my choices.

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MATTEO MESSORI

Matteo Messori was born in Bologna where he studied organ and counterpoint. He studied harpischord with Sergio Vartolo at the conservatories of Mantua and Venice, and musicology at the university of his native city, Bologna. He is a harpsichordist, organist and conductor, working in Europe and the US and with various chamber music ensembles.

In order to deepen the musical and cultural relationship between the Bel Paese and the northern musical world between the 16th and 17th centuries, Matteo Messori founded the ensemble Capella Augustana; together they are making the first complete recording of the works of Heinrich Schütz for Brilliant Classics. He also directed, for the Swedish label Musica Rediviva, the first CD dedicated to sacred music by Vincenzo Albrici (1631–1690/96), one-time Kapellmeister in Dresden and organist at the Thomaskirche in Leipzig.

His recording of the third part of the *Clavierübung* by Johann Sebastian Bach on three historical Thuringian, Silesian and Saxon organs (one inaugurated by Bach himself) has gained the prize '5 de Diapason' in March 2008 from the French magazine *Diapason*. In June 2008 he recorded J.S. Bach's *Die Kunst der*

Fuge and the *Musikalisches Opfer* with Capella Augustana. The recordings will be published in a 3-CDs box of Bach's late works that will contain also the Canonic Variations on 'Von Himmel Hoch', recorded on the 1724 Trost organ of Walthershausen.

Messori has conducted the State Chamber Orchestra of the Republic of Belarus at the Philharmonic Hall of Minsk and the first Italian stage performance of the Handel's *La Bellezza ravveduta* in Rimini. He is professor of organ and counterpoint, continuo and historical keyboard instruments at the Bergamo Conservatory.

CD 1

Anderer Theil kleiner geistlichen Concerten

1 Ich will den Herren loben allezeit, sein Lob soll immerdar in meinem Munde sein, Alleluja. Meine Seele soll sich rühmen des Herren, daß es die Elenden hören und sich freuen, Alleluja. Preiset mit mir den Herren, und laßt uns miteinander seinen Namen erhöhen. Alleluja. Da ich den Herren suchte, anwortet er mir, und er errettet mich aus aller meiner Furcht, Alleluja, und half mir aus allen meinen Nöten, Alleluja.

I will bless the Lord at all times: his praise shall continually be in my mouth, Hallelujah. My soul shall make her boast in the Lord: the meek shall hear thereof, and be glad, Hallelujah. O magnify the Lord with me, and let us exalt his name together, Hallelujah. I sought the Lord, and he answered me, and delivered me from all my fears, Hallelujah, and saved me out of all my troubles, Hallelujah.

2 Was hast du verwirket, O, du allerholdseligster Knab, Jesu Christe, daß du also verurteilt warest? Was hast du begangen, o du allerfreundlichster Jüngling, daß man so übel und kläglich mit dir gehandelt? Was ist doch dein Verbrechen und Mißhandlung? Was ist deine Schuld, was ist die Ursach deines Todes? Was ist doch die Verwirkung deiner Verdammnis?

O, ich bin die Ursach und Plage deines Leidens, ich bin die Verschuldung deines Hinrichtens, ich bin das Verdienst deines Todes, das todwürdige Laster, so an dir gerochen worden. Ich bin die Öffnung der Wunden deines Leidens, die Angst deiner Peinigung. Ach, wohin, du Sohn Gottes, hat sich deine Demut geniedriget?

What hast thou done O thou sweetest child, Jesu Christ, that thou wast condemned? What hast thou committed, O thou incomparably kind youth, that thou wast so cruelly and wretchedly treated? What is thy crime and trangression? What is thy guilt, what is the name, therefore, sweetest Jesu, will I carry for ever and ever in my mouth. reason for thy death? What is the offence that brought condemnation?
O, I, I am the cause and torment of thy suffering, I, bear the guilt of thine execution, I, I am the deserts of thy death wrought upon thee. I, I am the opening of the wounds of thy suffering, the anguish of thy cruel death. To what depths, thou Son of God, did thy humility stoop?

3 O Jesu, nomen dulce, Nomen admirabile, nomen confortans, Quid enim canitur suavius, Quid auditur jucundius, Quid cogitatur dulcis, Quam Jesu, Dei filius.
O nomen Jesu, verus animae cibus, In ore mel, in aure melos, In corde laetitia mea. Tuum itaque nomen, dulcissime Jesu, In aeternum in ore meo portabo.

O Jesu, that name so sweet, so wonderful, so powerful, what name is sung to so sweetly, and heard so joyously, and pondered on so lovingly, as Jesus, the Son of God. O name of Jesus, true food to the soul, honey to the mouth, song to the ear, joy to my soul. Thy name, therefore, sweetest Jesu, will I carry for ever and ever in my mouth.

4 O misericordissime Jesu, o dulcissime Jesu, o gratiosissime Jesu, o Jesu, salus in te sperantium, o Jesu, salus in te credentium, o Jesu, salus ad te confugientium, o Jesu, dulcis remissio omnium peccatorum, o Jesu, propter nomen sanctum tuum salve me, ne peream.
O Jesu, miserere, dum tempus est miserendi, neque me damnes in tempore judicandi. Si enim admisi, unde me damnare potes, tu non amisisti, unde me salvare potes. Sis ergo mihi Jesus, propter hoc nomen tuum, et miserere mei, fac mihi secundum hoc nomen tuum respice me miserum invocantem hoc nomen amabile tuum: Jesus.

O most merciful Jesu, O sweetest Jesu, most gracious Jesu, O Jesu, salvation of those that put their trust in thee, O Jesu, salvation of those that believe in thee, O Jesu, salvation of those that seek refuge in thee, O Jesu, sweet remission of all sins, O Jesu, for thy blessed name's sake.

O, Jesu, have mercy, whilst mercy may be given, that I be condemned not at the Day of Judgement. It is my own fault that thou canst condemn me, yet thou ceasest not to save me. Therefore be to me Jesus, for thy name's sake, and have mercy on me, for thy name's sake behold me, poor wretch, as I call upon thy dear name: Jesus.

5 Ich liege und schlafe, und erwache, denn der Herr hält mich. Ich fürchte mich nicht für viel Hunderttausenden, die sich umher wider mich legen. Auf, Herr, und hilf mir, mein Gott. Denn du schlägest alle meine Feinde auf den Backen und zerschmetterst der Gottlosen Zähne. Bei dem Herren findet man Hilfe, und deinen Segen über dein Volk, Sela.

I laid me down and slept; I awaked; for the Lord sustaineth me. I will not be afraid of ten thousands of the people, that have set themselves against me round about. Arise, o Lord; save me, O my God: for thou hast smitten all mine enemies upon the check bone; thou hast broken the teeth of the wicked. Salvation belongeth unto the Lord: thy blessing be upon the people; Selah.

6 Habe deine Lust an dem Herren, der wird dir geben, was dein Herz wünschet, befiehl dem Herren deine Wege und hoffe auf ihn, er wirds wohl machen.
Erzürne dich nicht über die Bösen, sei nicht neidisch über die Übelthäter, denn wie das Gras werden sie bald abgehauen, und wie das grüne Kraut werden sie verwelken.
Hoffe auf den Herren und tue Guts, bleib im Lande und nähre dich redlich. Habe deine Lust an dem Herren, der wird dir geben, was dein Herz wünschet. Befiehl dem Herren deine Wege und hoffe auf ihn, er wirds wohl machen. Alleluja.

Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him, and he shall bring it to pass.
Fret not thyself because of evildoers, neither be thou envious against them that work unrighteousness. For they shall soon be cut down like the grass, and wither as the green herb. Trust in the Lord, and do good; dwell in the land, and follow after faithfulness. Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him, and he shall bring it to pass, Hallelujah.

7 Herr, ich hoffe darauf, daß du so gnädig bist, mein Herz freuet sich, daß du so gerne hilfst. Ich will dem Herren singen, daß er so wohl an mir tut. Alleluja.

Lord I have trusted in thy mercy; my heart shall rejoice in thy salvation: I will sing unto the Lord, because he hath dealt bountifully with me, Hallelujah.

8 Bone Jesu, verbum Patris, splendor paternae gloriae, in quem desiderant angeli prospicere, doce me facere voluntatem tuam, ut a Spiritu tuo bono deductus ad beatam illam perveniam civitatem, ubi est dies aeternus et unus omnium spiritus, ubi est certa securitas, et secura aeternitas, et aeterna tranquilitas et tranquilla felicitas, et felix suavitas, et suavis jucunditas, ubi tu Deus cum Patre et Spiritu sancto vivis et regnas, per infinita seculorum secula! Amen.

O kind Jesu, Word of the Father, splendour of the Glory of the Father, on whom the angels desire to gaze, teach me to do thy will, so that led by thy kind Spirit I might aspire to thy blessed kingdom, where there is everlasting day and one Spirit over all, where protection is sure and eternity certain, an eternal peace, and peaceful bliss, and blissful sweetness, and safe joy, where thou with God the Father and the Holy Spirit livest and reignest ever world without end, Amen.

9 Verbum caro factum est, Alleluja, et habitavit in nobis, Alleluja, et vidimus, Alleluja, gloriam ejus, Alleluja, gloriam quasi unigeniti a patre, plenum gratia et veritate, Alleluja

The Word became flesh, Alleluja, and dwelt among us, Alleluja, and we beheld, Alleluja, his Glory, Alleluja, Glory as of the only begotten from the full of grace and truth.

10 Hodie Christus natus est, hodie Salvator apparuit, Alleluja. Hodie in terra canunt angeli, laetantur archangeli, Alleluja. Hodie exultant justi dicentes: Gloria in excelsis Deo, et in terra pax hominibus bonae voluntatis, Alleluja.

Today Christ was born, today the Saviour appeared, Hallelujah. Today the angels sing on earth, and the archangels rejoice, Hallelujah. Today the righteous rejoice, saying: Glory to God in the Highest, and peace on earth to men of good will, Hallelujah.

11 Wann unser Augen schlafen ein,
so laß das Herz doch wacker sein,
halt über uns dein rechte Hand,
daß wir nicht falln in Sünd und Schand.

When our eyes close in sleep,
grant that the heart remain alert,
hold over us thy right hand,
that we fall not into sin and shame.

12 Meister, wir haben die ganze Nacht gearbeitet und nichts gefangen, aber auf dein Wort will ich das Netz auswerfen.

Master, we toiled all night, and took nothing; but at thy word I will let down the nets.

13 Die Furcht des Herren ist der Weisheit Anfang, das ist eine feine Klugheit, wer darnach tut, des Lob bleibet ewiglich.

The fear of the Lord is the beginning of wisdom; a good understanding have all they that do thereafter: his praise endureth for ever.

14 Ich beuge meine Knie gegen den Vater unsers Herren Jesu Christi, der der rechte Vater ist über alles, was da Kinder heißet, im Himmel und auf Erden, daß er euch Kraft gebe durch den Reichtum seiner Herrlichkeit, daß er euch Kraft gebe nach dem Reichtum seiner Herrlichkeit, stark zu werden durch seinen Geist an dem inwendigen Menschen, und Christum zu wohnen durch den Glauben in eurem Herzen.

I bow my knees unto the Father, from whom every family in heaven and on earth is named, that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man; that Christ may dwell in your hearts through faith.

15 Ich bin jung gewesen und bin alt worden und habe noch nie gesehen den Gerechten verlassen, oder seinen Samen nach Brot gehen, Alleluja.

I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging their bread, Hallelujah.

CD 2

1 Herr, wenn ich nur dich habe, so frage ich nichts nach Himmel und Erden, wenn mir gleich Leib und Seele verschmacht, so bist du doch, Gott, allzeit meines Herzens Trost und mein Teil.

Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart faileth: but God is.the strength of my heart and my portion for ever.

2 Rorate coeli desuper et nubes pluant justum, aperiatur terra et germinet Salvatorem.

Drop down ye heavens from above and let the skies pour down righteousness: let the earth open and bring forth salvation.

3 Joseph, du Sohn David, fürchte dich nicht, Mariam dein Gemahl zu dir zu nehmen, denn das in ihr geboren ist, das ist von dem heilgen Geist und sie wird einen Sohn gebären, des Namen sollst du Jesus heißen, denn er wird sein Volk selig machen von ihren Sünden.

Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son; and thou shall call his name Jesus; for it is he that shall save his people from their sins.

4 Ich bin die Auferstehung und das Leben, wer an mich glaubet, der wird leben, ob er gleich stürbe, und wer da lebet und glaubet an mich, der wird nimmermehr sterben.

I am the resurrection, and the life: he that believeth on me, though he were dead, yet shall he live: and whosoever liveth and believeth on me shall never die

5 Die Seele Christi heilige mich, der Leichnam Christi speise mich, das Blut Christi tränke mich, das Wasser, das aus seiner Seiten floß, wasche mich, sein bitter Leiden und Sterben stärke mich, o lieber Herr Jesu, erhöre mich. In deine heiligen Wunden verbirg mich, o lieber Herr Jesu, erhöre mich. Laß mich nimmermehr von dir geschieden werden, o lieber Herr Jesu, erhöre mich. Vor dem bösen Feind bewahre mich, o lieber Herr Jesu, erhöre mich.
In meiner letzten Stunde rufe mir, daß ich möge kommen zu dir und mit allen Auserwählten dich loben und preisen ewiglich, o lieber Herr Jesu, erhöre mich.

The soul of Christ sanctify me, the body of Christ feed me, the blood of Christ give me to drink, the water that flowed from his side wash me, his bitter agony and death fortify me, O dear Lord Jesu, hear me. In thy blessed wounds conceal me, O dear Lord Jesus, hear me. Let me never be separated from thee, O dear Lord Jesus, hear me. From the dreaded enemy preserve me, O dear Lord Jesus, hear me.

In my last hour call me, that I may come to thee and with all thine elect praise and laud thee in eternity, O dear Lord Jesus, hear me.

6 Ich ruf zu dir, Herr Jesu Christ,
ich bitt, erhör mein Klagen,
verleih mir Gnad zu dieser Frist.
Laß mich doch nicht verzagen.
Den rechten Weg, o Herr, ich mein,
den wollest du mir geben,
dir zu leben, mein'm Nächsten nutz zu sein,
dein Wort zu halten eben.

I call upon thee, Lord Jesus Christ,
and beseech thee to hear the voice of my complaining.
Give me grace at this time,
let me not utterly despair.
Be pleased, O Lord,
to show me the right way: to live for thee,
to succour thy neighbour,
and to keep thy word truly.

7 Allein Gott in der Höh sei Ehr
und Dank für seine Genade,
darum daß nun und nimmermehr
uns rühren kann kein Schade,
ein Wohlgefallen Gott an uns hat,
nun ist groß Fried ohn Unterlaß,
all Fehd hat nun ein Ende.

All glory be to God on high,
who hath our race befriended;
to us no harm shall now come nigh,
the strife at last is ended;
God showeth his good will to men,
and peace shall reign on earth again;
we thank him for his goodness.

Wir loben, preisen, anbeten dich,
für deine Ehre wir dir danken,
daß du, Gott Vater, ewiglich regierest
ohn alles Wanken,

We praise, we worship thee, we trust,
and give thee thanks for ever,
O Father, that thy rule is just
and wise, and changes never;

ganz ungemessen ist deine Macht,
fort geschicht, was dein Will hat bedacht,
wohl uns des feinen Herren.

O Jesu Christe, Sohn einig geborn
deines himmlischen Vaters,
Versöhner der, die war'n verlorn,
du Stiller unsers Haders,
Lamm Gottes, heilger Herr und Gott,
nimm an die Bitt von unser Not,
erbarm dich unser aller.

O heilger Geist, du höchstes Gut,
du allerheilsamster Tröster,
für Teufels Gewalt fortan behüt,
die Jesus Christus erlöset
durch große Marter und bitteren Tod,
abwend all unser Jammer und Not,
darzu wir uns verlassen.

8 Veni, sancte Spiritus, reple tuorum corda fidelium, et tui amoris in eis ignem accende, qui per diversitatem linguarum cunctarum gentes in unitate fidei congregasti. Alleluja.

9 Ist Gott für uns, wer mag wider uns sein? Welcher auch seines eigenen Sohns nicht hat verschonet, sondern hat ihn für uns alle dahin gegeben, wie sollt er uns mit ihm denn nicht alles schenken? Wer will die Auserwählten Gottes beschuldigen? Gott ist hie, der gerecht macht, wer will verdammen? Christus ist hie, der gestorben

thy boundless power o'er all things reigns,
thou dost whathe'er thy will ordains:
'tis well thou art our Ruler!

O Jesus Christ, our God and Lord,
begotten of the Father,
who hast our fallen race restored
and straying sheep dost gather,
thou Lamb of God, enthroned on high,
behold our need, and hear our cry;
have mercy on us, Jesus!

O Holy Spirit, precious Gift,
thou Comforter unfailing,
do thou our troubled souls uplift,
against the foe prevailing;
since Christ for us his Blood hath shed,
avert our woes and calm our dread;
we trust in thee to help us!

Come, Holy Ghost, and fill the hearts of thy faithful, kindling in them the fire of thy divine love, thou who hast in the diversity of tongues hast gathered together all the nations of the whole earth in the unity of faith.

If God is for us, who is against us? He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth; Who is he that shall condemn? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also

ist, wer will verdammen? Chritus ist hie, der gestorben ist, ja vielmehr, der auch auferwecket ist, sitzt zu der Rechten Gottes und vertritt uns. Alleluja

maketh intercession for us. Hallelujah.

10 Wer will uns scheiden von der Liebe Gottes? Trübsal oder Angst, oder Verfolgung? Oder Hunger, oder Blöße, oder Gefährlichkeit, oder Schwert? Denn ich bin gewiß, daß weder Tod, noch Leben, weder Engel, noch Fürstentum, noch Gewalt, weder Gegenwärtiges, noch Zukünftiges, weder Hohes, noch Tiefes, noch kein andre Kreatur mag uns scheiden von der Liebe Gottes, die in Chisto Jesu ist, unserm Herren, Amen.

Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, of famine, or nakedness, or peril, or sword? For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

11 Die Stimm des Herren geht auf den Wassern, der Gott der Ehren donnert, der Herr auf großen Wassern. Die Stimm des Herren gehet mit Macht, die Stimm des Herren gehet herrlich. Die Stimm des Herren zubricht die Zedern, der Herr zubricht die Zedern in Libanon. Und macht sie löcken wie ein Kalb, Libanon und Sirion, wie ein junges Einhorn. Die Stimm des Herren heuet wie Feuerflammen. Die Stimm des Herren erreget die Wüsten Kades. Die Stimm des Herren erreget die Hinden und entblößet die Walde. Und in seinem Tempel wird dem Herren Jedermann Ehre sagen.

The voice of the Lord, is upon the waters: the God of glory thundereth, even the Lord upon many waters. The voice of the Lord is powerful; the voice of the Lord is full of majesty. The voice of the Lord breaketh the cedars; yea, the Lord breaketh in pieces the cedars of Lebanon. He maketh them also to skip like a calf; Lebanon and Sirion like a young wildox. The voice of the Lord shaketh the wilderness; the Lord shaketh the wilderness of Kadesh. The voice of the Lord maketh the hinds to calve, and strippeth the forests bare: and in his temple every thing saith, Glory.

12 Jubilate Deo omnis terra, servite Domino in laetitia.

Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness.

Introite in conspectu ejus in exultatione, scitote, quoniam Dominus ipse est Deus, ipse fecit nos, et non ipsi nos, populus ejus et oves pascuae ejus. Introite portas ejus in confessine, atria ejus, in hymnis confitemini illi. Laudate nomen ejus.

Quoniam suavis est Dominus in aeternum misericordia ejus, et usque in generationem et generationem veritas ejus.

Come before his presence with singing. Know ye that the Lord he is God: it is he that hath made us, and we are his; we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise: give thanks unto him, and bless his name.
For the Lord is good; his mercy endureth for ever; and his faithfulness unto all generations.

CD 3

1 *Angelus* Sei gegrüßet, Maria, du Holdselige!
Maria Welch ein Gruß ist das?
Angelus Der Herr ist mit dir, du Gebenedeite unter den Weibern. Fürchte dich nicht, Maria, du hast Gnade bei Gott funden; Siehe, du wirst schwanger werden im Leibe und einen Sohn gebären, des Namen sollst du Jesus heißen, der wird groß und Sohn des Höchsten genennet werden.
Maria Wie kann das zugehen, sintemal ich von keinem Manne weiß?
Angelus Fürchte dich nicht, Maria, der heilige Geist wird über dich kommen, und die Kraft des Höchsten wird dich überschatten, darum auch das Heilige, das von dir geboren wird, wird Gottes Sohn genennet werden, und siehe, Elisabeth, deine Gefreundin ist auch schwanger mit einem Sohne in ihrem Alter und gehet jetzt im sechsten Monat, die im Geschrei ist, daß sie unfruchtbar ist, denn bei Gott ist kein Ding unmöglich.

Hail, thou that art highly favoured,
What manner of salutation is this?
The Lord is with thee. Fear not, Mary: for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High.

How shall this be, seeing I know not a man?

Fear not, Mary: the Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also that which is to beborn shall be called holy, the Son of God. And behold, Elisabeth thy kinswoman, she also hath conceived a son in her old age: and this is the sixth month with her that was called barren. For no word from God shall be void of power.

Maria und Chor Siehe, ich bin des Herren Magd, mir geschehe, wie du gesagt hast. Alleluja.

2 Was betrübst du dich, meine Seele, und bist so unruhig in mir? Harre auf Gott, denn ich werde ihm noch danken, daß er meines Angesichtes Hilfe und mein Gott ist. Was betrübst du dich, meine Seele?

3 Quemadmodum desiderat cervus ad fontes aquarum, ita desiderat ad te anima mea, Deus clementissime et misericordissime. Sitivit anima mea ad te Deum fontem vivum, quando veniam et apparebo ante faciem tuam!
O fons vitae, vena aquarum viventium, quando veniam ad aquas dulcedinis tuae! Quando veniam de terra invia et inaquosa, ut videam virtutem tuam et gloriam tuam et satiem ex aquis misericordiae tuae sitim meam!

Sitio, Domine, fons vitae, satia me. Sito, Domine, sito te, Deum vivum. O quando veniam et apparebo, Domine, ante faciem tuam. O dies praeclara et pulchra, nesciens vesperum, non habens occasum, in qua audiam vocem laudis, vocem excultationis, et confessionis, in qua audiam:

Intra in gaudium Domini tui, intra in gaudium sempiternum, intra in domum

Behold, the handmaid of the Lord; be it unto me according to thy word. Hallelujah.

Why art thou cast down, O my soul? And why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God.

As the deer longs for the springs of water, so my soul longs for you, O God, most kind and merciful. My soul has been thirst for you, O God, the living spring…When shall I come and appear before your face?

O spring of life, O vein of living waters, when shall I come to the waters of your sweetness? When shall I come from the pathless and waterless land to see your goodness and your glory and to quench my thirst from the waters of your mercy? O spring of life, quench my thirst!
I thirst, O Lord, I thirst for you, the living God. O when shall I come and appear, O Lord, before your face? O bright and beautiful day, that knows no evening, that has no setting, bright and beautiful, that knows no evening, on which I shall hear the voice of praise, the exulting voice, the voice of exultation, on which I shall hear the voice of praise, the voice of exultation and acknowledgement.
Inside to the joy of your Lord, to eternal joy, to the house of the Lord, your God. O joy beyond

Domini Dei tui. O gaudium super gaudium, gaudium vincens omne gaudium, extra quod non est gaudium.

joy, surpassing all joy, O joy beyond joy. Outside there is no joy because there is no joy.

4 Aufer immensam, aufer, Deus, aufer iram, et cruentatum cohibe flagellum, nec scelus nostrum properes ad aequam pendere lancem. Si luant justam mala nostra poenam, quis potest saevas tolerare plagas, cum nec ultricem spatiosa ferret machina virgam.
Parce sed nostris miserando culpis, jus pari clemens pietate miscens, cui manet semper proprium maligno parcere mundo. Cur super vermes luteos furores sumis, o magni fabricator orbis quid sumus quam fex putris umbra pulvis glebaque terrae? Nos parentales maculant reatus et caro mentem trahit imbecillem, ergo tam sortem fragilem benigno respice vultu. Da crucem, clavos, scuticam, coronam, lanceam, funes rigidamque mortem, inter iratam moderare dextram et mala nostra. Non opus summi pereat magistri, nec sinas cassam fore passionem, corde sed manans lavet omne crimen sanguis et unda. Hoc ratum quod sit, facias precamur, omnibus nobis, residens Olympo qui Deus semper dominaris orbi, trinus et unus, Amen.

Take away, take away, O God, take away your vast anger and your bloody scourge and do not hasten to weigh our sin on level scales. Our evil deeds acknowledge a just penalty. Who can endure the cruel stroke when the spacious scaffold could not bear the avenging beating?

But spare us, have mercy on our sins, mingling merciful justice with equal pity, you whose property is always to spare the wicked world, whose property is always to spare the wicked world. Why do we worms contrive vile besides passions? O creator of the great world, what are we but rotten dregs, the darkness, the dust, the soil of the earth? The sins of our parents afflict us and our flesh contains a feeble mind. Therefore look on so weak a lot with kindness, Grand a cross, nails, a whip, a crown, a spear, ropes and a hard death. Control your right hand and our sins. There is no need for the great master to perish, do not allow his passion to be in vain, but let the flowing blood and water wash all sin from our hearts, let the blood and water wash away all sin. Perform this resolution, whatever it may be, for all of us, O God, who live in heaven and control the earth always, the three and one. Amen.

Musikalische Exequien SWV

Concert in Form einer deutschen Begräbnis-Missa

5 *Intonatio* Nacket bin ich von Mutterleibe kommen.
Soli Nacket werde ich wiederum dahinfahren, der Herr hat's gegeben, der Herr hat's genommen, der Name des Herren sei gelobet.
Capella Herr Gott Vater im Himmel, erbarm dich über uns.
Soli Christus ist mein Leben, Sterben ist mein Gewinn. Siehe, das ist Gottes Lamm, das der Welt Sünde trägt.
Capella Jesu Christe, Gottes Sohn, erbarm dich über uns.
Soli Leben wir, so leben wir dem Herren. Sterben wir, so sterben wir dem Herren, darum wir leben oder sterben, so sind wir des Herren.
Capella Herr Gott heiliger Geist, erbarm dich über uns.

Naked came I from my mother's womb.

Naked shall I also return. The Lord has given; the Lord has taken away. Blessed be the name of the Lord.

Lord God, Father in heaven, have mercy upon us!
Christ is my life, death is my gain. Behold the Lamb of God, that takes away the sin of the world.
Jesus Christ, Son of God, have mercy upon us!

As we live, we live in the Lord; as we die, we die in the Lord. Therefore, whether we live or die, we are the Lord's own.

Lord God, Holy Sprit, have mercy upon us!

6 *Intonatio* Also hat Gott die Welt geliebet, daß er seinen eingebornen Sohn gab.
Soli Auf daß alle, die an ihn gläuben, nicht verloren werden, sondern das ewige Leben haben.

For God so loved the world that He gave His only begotten Son,
that whosoever believed in him will never be lost, but will have eternal life.

7 *Capella* Er sprach zu seinem lieben Sohn: die Zeit ist hie zu erbarmen, fahr hin, mein's Herzens werte Kron

He spoke to his beloved Son:
'Now is the time for mercy.
Go, worthy crown of my heart,

und sei das Heil der Armen,
und hilf ihn aus der Sünden Not
erwürg für sie den bittern Tod
und laß sie mit dir leben.

and be the salvation of the poor
and help them from the distress of sin;
take upon yourself their bitter death
and let them live with you.'

8 *Soli* Das Blut Jesu Christi, des Sohnes Gottes, machet uns rein von allen Sünden.

The blood of Jesus Christ, His Son, cleanses us from all sin.

9 *Capella* Durch ihn ist uns vergeben
die Sünd, geschenkt das Leben,
im Himmel soll'n wir haben,
o Gott, wie große Gab!

Through Him our sin is forgiven,
our life restored.
In heaven we shall have,
O God, such great benefactions!

10 *Soli* Unser Wandel ist im Himmel, von dannen wir auch warten des Heilandes Jesu Christi, des Herren, welcher unsern nichtigen Leib verklären wird, daß er ähnlich werde seinem verklärten Leibe.

Our destiny is heaven: from there also we await the Savior Jesus Christ, the Lord, who will transfigure our worthless body, so that it becomes like His transfigured body.

11 *Capella* Es ist allhier ein Jammertal,
Angst, Not und Trübsal überall,
des Bleibens ist ein kleine Zeit,
voller Mühseligkeit,
und wers bedenkt, ist immer im Streit.

Everywhere here is a vale of tears,
worry, need and sorrow all around;
our stay here is for but a brief time
full of hardship,
and the thoughtful one is always in discord.

12 *Soli* Wenn eure Sünde gleich blutrot wäre, soll sie doch schneeweiß werden, wenn sie gleich ist wie rosinfarb, soll sie doch wie Wolle werden.

Were your sin as red as blood, it shall be as white as snow; were it red like crimson, it shall be as wool.

13 *Capella* Sein Wort, sein Tauf, sein Nachtmahl
dient wider allen Unfall,
der Heilge Geist im Glauben
lehrt uns darauf vertrauen.

His word, His baptism, His Eucharist
serve against all misfortune;
through faith, the Holy Spirit
teaches us to believe that.

14 *Solo* Gehe hin, mein Volk, in eine Kammer und schleuß die Tür nach dir zu, verbirge dich einen kleinen Augenblick, bis der Zorn vorrübergehe.

Go, my people, into your chamber and shut the door behind you! Hide yourselves for a short moment until the wrath has passed.

15 *Soli* Der Gerechten Seelen sind in Gottes Hand und keine Qual rühret sie an, für den Unverständigen werden sie angesehen, als stürben sie, und ihr Abschied wird für eine Pein gerechnet, und ihr Hinfahren für Verderben, aber sie sind in Frieden.

The souls of the righteous are in the hand of God and no torment shall touch them; in the sight of the unwise they seem to die, and their departure is taken for torment, and their going away to be destruction; but they are in peace.

16 *Soli* Herr, wenn ich nur dich habe , so frage ich nichts nach Himmel und Erden, wenn mir gleich Leib und Seele verschmacht, so bist du Gott allzeit meines Herzens Trost und mein Teil.

Lord, if I have only You, I ask nothing else of heaven or earth. If when my body and soul are dying, You, God, are at all times my heart's comfort heart and my portion.

17 *Capella* Er ist das Heil und selig Licht
für die Heiden,
zu erleuchten, die dich kennen nicht
und zu weiden,
er ist seines Volks Israel der Preis,
Ehr, Freud und Wonne.

He is the salvation and blessed light
for the heathen,
to enlighten those who know You not,
and to tend them.
He is His people Israel's prize,
honour, joy and delight.

18 *Soli* Unser Leben währet siebenzig Jahr, und wenn's hoch kömmt, so sind's achtzig Jahr, und wenn es köstlich gewesen ist, so ist es Müh und Arbeit gewesen.

Our life lasts for seventy years or if it should last a little longer, it runs eighty years at most. Even if it was wonderful, it was also trouble and labour.

19 *Capella* Ach, wie elend ist unser Zeit
allhier auf dieser Erden,
gar bald der Mensch darnieder leit,
wir müssen alle sterben,

Ah, how wretched is our time
here on this earth,
soon man lies down,
as we all must die.

allhier in diesem Jammertal
ist Müh und Arbeit überall,
auch wenn dirs wohl gelinget.

Here, in this vale of tears,
trouble and labour are everywhere,
even when all goes well.

20 *Soli* Ich weiß, daß mein Erlöser lebt,
und er wird mich hernach aus der Erden
auferwecken, und werde darnach mit dieser
meiner Haut umgeben werden, und werde
in meinem Fleisch Gott sehen.

I know that my Redeemer lives, and he shall
make me then arise from the earth: And this my
skin then shall cover my body, and in my flesh I
shall see God.

21 *Capella* Weil du vom Tod erstanden bist,
werd ich im Grab nicht bleiben,
mein höchster Trost dein Auffahrt ist,
Todsfurcht kannst du vertreiben,
denn wo du bist, da komm ich hin,
daß ich stets bei dir leb und bin,
drum fahr ich hin mit Freuden.

Since You arose from death,
I shall not remain in the grave,
Your ascension is my greatest comfort,
You can drive away the fear of death,
for where You are, I will go too,
so that I may live and be with You for ever,
therefore I die with joy.

22 *Soli* Herr, ich lasse dich nicht, du segnest
mich denn.

Lord, I will not let You go, unless You bless me.

23 *Capella* Er sprach zu mir: halt dich an mich,
es soll dir itzt gelingen,
ich geb mich selber ganz für dich,
da will ich für dich ringen,
den Tod verschlingt das Leben mein,
mein Unschuld trägt die Sünden dein,
da bist du selig worden.

He said to me: Hold fast to me
and everything will go well for you.
I give Myself wholly for you,
and I will struggle for you.
My life swallows up death,
my innocence bears your sins,
o that you might be made holy.

24 Motette

Herr, wenn ich nur dich habe,
so frage ich nichts nach Himmel und Erden,

Lord, if I have only You,
I ask nothing else of heaven or earth.

wenn mir gleich Leib und Seele
verschmacht,
so bist du doch, Gott, allzeit
meines Herzens Trost und mein Teil.

Even though body and soul should fail me.
you, o God, will for ever be
my heart's consolation and my portion.

25 Canticum B. Simeonis

Intonatio
Herr, nun lässest du deinen Diener

Lord, now let Your servant

Chorus primus 'allernechst bey der Orgel'
in Friede fahren, wie du gesagt hast, denn
meine Augen haben deinen Heiland gesehen,
welchen du bereit hast vor allen Völkern,
ein Licht, zu erleuchten die Heiden, und
zum Preis deines Volks Israel.

depart in peace, as You have said. For my eyes
have seen Your salvation, which You have
prepared for all people, a light to enlighten all
Gentiles, and for the glory of Your people
Israel.

Chorus secundus 'in die ferne geordnet': Seraphim 1 und 2, Beata anima cum Seraphinis
Selig sind die Toten, die in dem Herren
sterben. Sie ruhen von ihrer Arbeit und ihre
Werke folgen ihnen nach. Sie sind in der
Hand des Herren und keine Qual rühret sie
an.

Blessed are the dead who die in the Lord; they
rest from their labours, and their works follow
after them. They are in the hand of the Lord,
and no torment touches them.

CD 4

Geistliche Chor-Musik

1 Es wird das Scepter von Juda nicht
entwendet werden noch ein Meister von
seinen Füßen bis der Held komme und
demselben werden die Völker anhangen. Er
wird sein Füllen an den Weinstock binden
und seiner Eselin Sohn an den edlen Reben.

The royal staff of the ruler shall not pass from
Judah, nor the kingship from his descendants,
till the Prince come in, and until the people be
gathered before him. His colt will bear the
harvest of the vine branch, and he will tie up his
foal to the laden vine tree.

2 Er wird sein Kleid in Wein waschen und seinen Mantel in Weinbeerblut. Seine Augen sind rötlicher denn Wein und seine Zähne weißer denn Milch.

He shall tread out his cloak in wine and dye his garments in purple wine; and his eyes shall be burning dark from wine, and his teeth also white from the milk.

3 Es ist erschienen die heilsame Gnade Gottes allen Menschen und züchtiget uns, daß wir sollen verleugnen das ungöttliche Wesen und die weltlichen Lüste und züchtig, gerecht und gottselig leben in dieser Welt und warten auf die selige Hoffnung und Erscheinung der Herrlichkeit des großen Gottes und unsers Heilands Jesu Christi, der sich selbst für uns gegeben hat auf daß er uns erlösete von aller Ungerechtigkeit und reiniget ihm selbst ein Volk zum Eigentum, das fleißig wäre zu guten Werken.

Now there appeareth the grace of the Lord Almighty, bringing all men sure salvation, and teaching us all that we now should put from us our ungodly behaviour and all worldly affections and henceforth should live a most sober, righteous and godly life and look now for that hope and expectance, the appearance so glorious of God Almighty in this our Saviour Christ Jesus, who himself for us in truth hath giv'n, that he might set each sinner free from all his foul iniquity and purify himself a nation, self a special nation, that shall be zealous of goodly actions.

4 Verleih uns Frieden genädiglich,
Herr Gott, zu unsern Zeiten,
es ist doch ja kein ander nicht,
der für uns könnte streiten,
denn du, unser Gott alleine.

O Lord, now grant us thy peace in grace
in this our generation;
For us in truth there is none else
who can make intercession,
but thou, Lord our God, thou only.

5 Gib unsern Fürsten und aller Obrigkeit Fried und gut Regiment, daß wir unter ihnen ein geruhig und stilles Leben führen mögen in aller Gottseligkeit und Ehrbarkeit. Amen.

Grant to our people and all who govern us peace and good governance, that we may under them, in all concord and peaceful spirit live in safety, in all truth and blessedness and faithfulness. Amen.

6 Unser keiner lebet ihm selber und keiner stirbet ihm selber, leben wir, so leben wir dem Herren, sterben wir, so sterben wir dem Herren, darum wir leben oder sterben, so sind wir des Herren.

None among us lives for his own sake, and no one dies for his own sake. If we live, we live in God the Father; if we die, we also die but in him. And so in living or in dying we are of the Father.

7 Viel werden kommen von Morgen und von Abend und mit Abraham und Isaak und Jakob im Himmelreich sitzen, aber die Kinder des Reichs werden ausgestoßen in die Finsternis hinaus, da wird sein Heulen und Zähneklappern.

Many shall go there from eastward and from westward, and with Abraham and Isaac and Jacob shall sit down in heaven. But then the sons of the realm that day shall be banished to the darkness far outside; there shall be wailing and great gnashing of teeth.

8 Sammelt zuvor das Unkraut und bindet es in Bündlein, daß man es verbrenne, aber den Weizen sammelt mir in meine Scheune.

Go, pull up all the weeds first, and bind them up in bundles, so that we may burn them. As for the good wheat, gather it within my storehouse.

9 Herr, auf dich traue ich, laß mich nimmermehr zu Schanden werden. Errette mich nach Deiner Barmherzigkeit, und hilf mir aus. Neige deine Ohren zu mir und hilf mir. Sei mir ein starker Hort, ein Hort, dahin ich immer fliehen möge, der du hast zugesaget mir zu helfen.

Lord, in thee I shall trust, that I nevermore may be confounded. Deliver me in thy truth and righteousness, and make me free. Bow thou down thine ear now to me, and help me. Be thou my mighty rock, where I may find defense and safety, for thou hast promised once to save me.

10 Die mit Tränen säen, werden mit Freuden ernten. Sie gehen hin und weinen und tragen edlen Samen und kommen mit Freuden und bringen ihre Garben.

Who in sorrow plant seed, shall gather in rejoicing. They go out now with sorrow, bearing the seed for sowing, but come back rejoicing and bring a fruitful harvest.

11 So fahr ich hin zu Jesu Christ,
mein Arm tu ich ausstrecken,
so schlaf ich ein und ruhe fein,
kein Mensch kann mich aufwecken,
denn Jesus Christus, Gottes Sohn,
der wird die Himmelstür auftun,
mich führen zum ewigen Leben.

Now I go forth to Jesus Christ;
He never will forsake me.
And I lie down and sleep in peace;
no man can now awake me.
Only Christ Jesus, Son of God,
can open wide the heav'nly road,
and lead me to life everlasting.

12 Also hat Gott die Welt geliebt, daß er seinen eingebornen Sohn gab, auf daß alle, die an ihn glauben, nicht verloren werden, sondern das ewige Leben haben.

13 O Lieber Herre Gott, wecke uns auf, daß wir bereit sein, wenn dein Sohn kommt, ihn mit Freuden zu empfahen und dir mit reinem Herzen zu dienen, durch denselbigen, deinen lieben Sohn Jesum Christum, unsern Herren. Amen.

14 Tröstet, tröstet mein Volk, redet mit Jerusalem freundlich, prediget ihr, daß ihre Ritterschaft ein Ende hat, denn ihre Missetat ist vergeben, denn sie hat zwiefältiges empfangen von der Hand des Herren um alle ihre Sünde. Es ist eine Stimme eines Predigers in der Wüste: Bereitet dem Herren den Weg, machet auf dem Gefilde ebene Bahn unserm Gott. Alle Tal soll erhöhet werden und alle Berge und Hügel sollen erniedriget werden, und was ungleich ist, soll eben werden, und was höckerig ist, soll schlecht werden, denn die Herrlichkeit des Herren soll offenbar werden. Und alles Fleisch miteinander wird sehen, daß des Herren Mund redet.

15 Ich bin eine rufende Stimme in der Wüsten: Richtet den Weg des Herren. Ich taufe mit Wasser; aber er ist mitten unter euch getreten, den ihr nicht kennet, der ist's der nach mir kommen wird, welcher vor mir

For God so loved this sinful world, that he gave his one, begotten Son, Christ, so that all men who in him have faith should not perish, but find the life everlasting in him.

O thou most gracious Lord, waken us now, that we be ready, when thy Son comes, and with gladness may receive him, and with a righteous spirit may serve thee; through the very same Lord, thine only Son, Christ the Saviour, our Lord Jesus, Amen.

O my people, take heart; offer to Jerusalem comfort saying to her, that her captivity is at an end, and her iniquity is forgiven; for she has been given by the Lord's hand double compensation for all of her transgressions. The voice of a prophet who is crying out in the desert: Make ready the way of the Lord, and make straight in the desert a pleasant path for our God. Ev'ry valley then shall be exalted, and all the hills and the mountains be as the lowliest valleys; all the crooked paths then shall be straightened, and the rockiest place shall be plain then, for the glory of the Lord God that day shall be shown us, and all things living shall see it together, for the mouth of God says this.

See, I am the voice of one crying in the desert: Open the way before God. I baptize you with water. But there is one who is standing here among you; you do not know him. He shall indeed come after me, but he exists before me. I

gewesen ist, des ich nicht wert bin, daß ich seine Schuhriemen auflöse.

16 Ein Kind ist uns geboren, ein Sohn ist uns gegeben. Welches Herrschaft ist auf seiner Schulter, und er heißt Wunderbar , Rat, Kraft, Held, ewig Vater, Friedefürst, auf daß seine Herrschaft groß werde und des Friedes kein Ende auf dem Stuhle David und seinem Königreiche, daß ers zurichte und stärke mit Gericht und Gerechtigkeit von nun an bis in Ewigkeit, solches wird tun der Eifer des Herren Zebaoth.

17 Das Wort ward Fleisch und wohnet unter uns, und wir sahen seine Herrlichkeit, eine Herrlichkeit, als des eingebornen Sohns vom Vater voller Gnade und Wahrheit.

18 Die Himmel erzählen die Ehre Gottes, und die Feste verkündiget seiner Hände Werk. EinTag sagts dem andern, und eine Nacht tuts kund der andern. Es ist keine Sprache noch Rede, da man nicht ihre Stimme höre. Ihre Schnur gehet aus in alle Lande und ihre Rede an der Welt Ende. Er hat der Sonnen eine Hütten in derselbigen gemacht, und dieselbige gehet heraus wie ein Bräutigam aus seiner Kammer und freuet sich wie ein Held zu laufen den Weg. Sie gehet auf an einem Ende des Himmels und läuft um bis wieder an dasselbige Ende und bleibt nichts für ihrer Hitz verborgen. Die

am not worthy to stoop down to his shoes an unlace them.

A child is born among us, to us a son is given, and the kingdom shall be on his shoulder; he is called Wonderful, Word, Strength, Might, Everlasting, Prince of Peace, for his glorious kingdom is mightly and his peace has no ending on the throne of David and in his mighty kingdom, that he may govern and keep it both with right and with righteousness, from henceforth and for evermore. The Lord of hosts in zeal shall accomplish all these things.

The word was man and dwelt among us all, and we saw it in its majesty, such a majesty as befits the only son of the Father, wholly gracious and truthful.

The heavens are telling the Father's glory, and the powers of the firmament shew his handywork. One day telleth another, and one night certifieth another. There is neither language nor speaking, but their voices are heard among them. Their sound is gone out into all nations, their words are gone out unto the world's end. There hath he set a tabernacle in the heav'ns for the sun; now cometh forth in the morn as a bridegroom out of his chamber, rejoicing in giant strength to journey on his course. He goeth forth from out the end of the heavens and he runneth round his circuit unto its ending. There is none that from his heat

Himmel erzählen die Ehre Gottes und die Feste verkündiget seiner Hände Werk.

Ehre sei dem Vater und dem Sohn und auch dem Heiligen Geiste, wie es war im Anfang, jetzt und immerdar und von Ewigkeit zu Ewigkeit, Amen.

escapeth. The heavens are telling the Father's glory, and the powers of the firmament shew his handywork.
Glory be to the Father and the Son, and to the Holy Spirit. As it was in the beginning and is now and shall ever be, world without end, Amen.

CD 5

1 Herzlich lieb hab ich dich, o Herr,
ich bitt, wollst sein von mir nicht fern
mit deiner Hülf und Gnade,
die ganz Welt nicht erfreuet mich,
nach Himml und Erden frag ich nicht,
wenn ich dich nur kann haben.
Und wenn mir gleich mein Herz zerbricht,
so bist du doch mein Zuversicht,
mein Teil und meines Herzens Trost,
der mich durch sein Blut hat erlöst.
Herr Jesus Christ, mein Gott und Herr,
in Schanden laß mich nimmermehr.

Tender love have I for thee, Lord;
I pray, from me do not depart,
with thy great help and mercy.
All of this world gives me no joy;
no heav'n or earth entices me,
if I only possess thee.
And, even though my heart should break,
thou still shalt be my steadfast rock,
my portion and my heart's own good,
who hast redeemed me by thy blood.
Lord Jesu Christ, my God and Lord,
o let me never be ashamed.

Es ist ja, Herr, dein Gschenk und Gab,
mein Leib und Seel, alls, was ich hab
in diesem armen Leben,
damit ichs brauch zum Lobe dein,
zu Nutz und Dienst des Nächsten mein,
wollst mir dein Gnade geben.
Behüt mich, Herr, vor falscher Lehr,
des Satans Mord und Lügen wehr,
in allem Kreuz erhalte mich,
auf das ichs trag geduldiglich.
Herr Jesu Christ, mein Herr und Gott,
tröst mich in meiner Todesnot.

For in truth, thou only dost give
my body, soul, and all I have,
in this my life's endeavour.
I need thy help to sing thy praise
and serve all men in all my ways;
grant me thy grace and favour.
Protect me, Lord, from false pretence;
from Satan's power be my defence;
in cross and pain uphold thou me,
that I may bear them patiently,
Lord Jesu Christ, my Lord and God;
and comfort me then at my end.

Ach Herr, laß dein liebe Englein
am letzten End die Seele mein
in Abrahams Schoß tragen,
den Leib in sein'm Schlafkämmerlei,
gar sanft ohn einig Qual und Pein
ruhn bis zum jüngsten Tage.
Alsdann vom Tod erwecke mich,
daß meine Augen sehen dich
in aller Freud, o Gottessohn,
mein Heiland und Genadenthron.
Herr Jesus Christ, erhöre mich,
ich will dich preisen ewiglich.

Now, O Lord, thine angels may come
to take my soul and lead it home,
to Abraham's possession.
The body in its house alone,
in peace, without distress or pain,
shall await resurrection.
And then from death awaken me,
that with mine eyes I look on thee,
in perfect joy, thou God's own son,
the Saviour and most gracious one.
Lord Jesu Christ, O hear my prayer:
for I will praise thee evermore.

2 Das ist je gewißlich wahr und ein teuer wertes Wort, daß Christus Jesus kommen ist in die Welt, die Sünder selig zu machen, unter welchen ich der fürnehmste bin. Aber darum ist mir Barmherzigkeit widerfahren, auf daß an mir fürnehmlich Jesus Christus erzeigete alle Geduld zum Exempel denen, die an ihn glauben sollen zum ewigen Leben.
Gott dem ewigen Könige, dem Unvergänglichen und Unsichtbaren und allein Weisen sei Ehre und Preis in Ewigkeit! Amen.

Hear the faithful Word of God, for 'tis worthy to be heard: Born was Christ Jesus, born and raised in the world, to bring us sinners salvation, of which sinners I in truth am the chief. Nevertheless I too was pardoned through his mercy, so that in me first Jesus Christ might show forth all mercy and long suffering, for to be a pattern to them which should believe and have life everlasting.
God, the King everlasting, the Lord invisible, the immortal God, all-knowing Spirit be honour and glory evermore, Amen.

3 Ich bin ein rechter Weinstock, mein Vater ein Weingärtner. Einen jeglichen Reben an mir, der nicht Frucht bringet, wird er wegnehmen, und einen jeglichen, der da Frucht bringet, wird er reinigen, daß er mehr Frucht bringe. Ich bin der Weinstock, ihr seid die Reben; bleibet in mir und ich in euch.

I am the only true vine, the husbandman my Father. Every branch and bough in me that is not fruitful, he will destroy it, and every branch and bough the which is fruitful, he will purify, so that more fruit groweth. I am the true vine, ye are the branches. Dwell ye in me, and I in you.

Gleich wie der Reben kann keine Frucht bringen von ihm selber, er bleibe denn am Weinstock, also auch ihr nicht, ihr bleibet denn an mir.

4 Unser Wandel ist im Himmel, von dannen wir auch warten des Heilands, Jesu Christi, des Herren, welcher unsern nichtigen Leib verklären wird, daß er ähnlich werde seinem verklärten Leibe, nach der Wirkung, damit er kann auch alle Ding ihm untertänig machen.

5 Selig sind die Toten, die in dem Herren sterben, von nun an.
Ja der Geist spricht: Sie ruhen von ihrer Arbeit, und ihre Werke folgen ihnen nach.

6 Was mein Gott will, das gscheh allzeit,
sein Will der ist der beste,
zu helfen den er ist bereit,
die an ihn glauben feste.
Er hilft aus Not, der fromme Gott,
er tröst die Welt ohn Maßen,
wer Gott vertraut, fest auf ihn baut,
den will er nicht verlassen.

7 Ich weiß, daß mein Erlöser lebt, und er wird mich hernach aus der Erden auferwecken und werde mit dieser meiner Haut umgeben werden und werde in meinem Fleisch Gott sehen, denselben werd ich mir sehen, und meine Augen werden ihn schauen, ich und kein Fremder.

For as the branches can never be fruitful of themselves, except they in the vine dwell, no more can ye be, except ye dwell in me.

We are citizens of heaven, and from it we shall look for salvation, through Christ Jesus, the Saviour; for he shall transfigure our flesh, transforming it, that it may be fashioned after his glorious body, by the working of that same power by which he brings all things into subjection.

Blest are the departed, which are the Lord's in dying from henceforth.
Saith the Spirit: They rest now from all their labours; and all their works do follow after them.

What my God wills, let that be done;
his will alone has merit.
He is prepared to help all men
who trust with steadfast spirit.
He helps in need, the gracious Lord;
no judge on earth is like him.
Who trusts in him, his hope is firm,
God never will forsake him.

I know that my Redeemer lives, and at the latter day from the darkness he shall raise me. Though worms shall destroy my body, yet I in my very flesh shall see God: yea, for myself shall I see him, and with mine eyes shall I then behold him, I and none other.

8 Sehet an den Feigenbaum und alle Bäume, wenn sie jetzt ausschlagen, so sehet ihrs an ihnen und merket, daß jetzt der Sommer nahe ist. Also auch ihr, wenn ihr dies alles sehet angehen, so wisset, daß das Reich Gottes nahe ist. Himmel und Erde vergehen, aber meine Wort vergehen nicht.

9 Der Engel sprach zu den Hirten:
Ich verkündige euch große Freude, denn euch ist heute der Heiland geborn, welcher ist Christus, der Herr in der Stadt David und er heißt: Wunderbar, Rat, Kraft, Held, ewig Vater, Friedefürst. Alleluja.

10 Auf dem Gebirge hat man ein Geschrei gehöret, viel Klagens, Weinens und Heulens, Rachel beweinete ihre Kinder und wollt sich nicht trösten lassen, denn es war aus mit ihnen.

11 Du Schalksknecht, alle diese Schuld hab ich dir erlassen, weil du mich batest. Solltest du denn dich nicht auch erbarmen über deinen Mitknecht, wie ich mich über dich erbarmet habe.

Look upon the sprouting figs and at the branches, putting forth their blossom, with your own eyes ye see it, perceiving that now the summer is at hand. Likewise ye, too, when ye do witness these things cometo pass, then know ye: e'en so God's Kingdom is at hand. Heaven and earth shall both perish, but the words I speak shall never die.

The angel said to the shepherds:
See, I bring now to you joyful tidings, for to you this day a Saviour is born, who is Christ Jesus, the Lord, in David's city. He is called Wonderful, Word, Strength, Might, Everlasting, Prince of Peace. Alleluia.

High on the mountain there was heard a voice lamenting, loud crying, weeping and wailing, Rachel is weeping for all her children and will not stay for comfort, for there is no help for them.

False servant, all your debt to me you have been forgiven, because you asked me. Can you therefore not have mercy also on your fellow servant, and forgive him his debt as I forgave you.